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The New York Public Library, which preserves a permanent file of the Association of American Colleges *Bulletin*, lacks the following numbers: Vol. II, Nos. 1, 4 and 5 (program); Vol. III, No. 4; Vol. V, No. 2; Vol. VII, No. 5; Vol. VIII, No. 4. Anyone able to supply these issues will confer a favor by communicating with CHRISTIAN EDUCATION.

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EDITORIAL

This edition of our magazine is full of a number of things, even though little is said about sealing wax or kings.

We are not lending our influence in general to the multiplication of "Weeks," although three such are now receiving attention and approval.

"American Education Week" for 1926 is now a matter of history and we are able to report a gratifying demand for the material presented in the November issue of CHRISTIAN EDUCATION.

Christian Education Week, 1927

"Christian Education Week" in Chicago, January 10-15, 1927, is the sixteenth of a series which has been promoted by the Council of Church Boards of Education. The preliminary program is to appear in the January number of CHRISTIAN EDUCATION. Some of the striking features are reported on page 129. This "Week" has made good and is each year attracting larger numbers and arousing greater interest. Never in the history of this movement have there been so many applications for membership in the Association of American Colleges as this year. Never have the colleges and universities been more determined to preserve and promote the Christian element in their educational program. Never have the church Boards of Education assumed such a variety of vital responsibilities as now. The churches are constantly enlarging their spheres of influence and challenging their agencies and institutions to good works.

Bequest Week

The new member of the "Weeks" family is "Bequest Week" to which brief reference was made in the November issue. This

is an outgrowth of the Council's *Campaign of Perseverance*. It is an illustration of the value of wide and vital contacts. It is to some an unexpected disclosure of the community of interest of agencies not ordinarily associated either in thought or experience. "Bequest Day" in the Pittsburgh district last year demonstrated its effectiveness for the Equitable and for Christian education as broadly defined in our campaign program. "Bequest Week" in the hands of the Equitable's 10,000 representatives in the field is a larger experiment in a phase of practical education. Now the *Campaign of Perseverance* is dreaming, as the next step, of a concerted effort by 200,000 underwriters in behalf of educational insurance. This may follow.

At the time Mr. Edward A. Woods was conducting his "Bequest Day" project, President Frederick P. Keppel of the Carnegie Corporation wrote:

As you know, I am greatly interested in the possibility of hitching the efficiency and energy of life insurance men to the problem of adequate support for educational and philanthropic causes and in a small way I have backed the idea by taking out a policy for this purpose myself.

And Dr. C. R. Erdman, then Moderator of the Presbyterian General Assembly, U. S. A., said:

The wide adoption of such wise plans would strengthen greatly the missionary and benevolent boards and agencies of our church which are in sore need of more generous support.

If "Bequest Week" were being promoted selfishly by the Equitable Life Assurance Society, CHRISTIAN EDUCATION would not feel free to lend its cooperation. The Equitable is blazing the way but they have no business secrets in this matter. They will gladly send their entire plan to any who ask for it. This is the Equitable's experiment but is an experiment in *cooperation*. The Equitable believes there is still much milk of human kindness—and so do the friends of Christian education. Our readers are encouraged to ponder the suggestions of Dr. A. W. Anthony, on another page of this issue.

YOU CAN MAKE A BEQUEST

**CONVENIENTLY
COMFORTABLY
ECONOMICALLY**

to any

**EDUCATIONAL
RELIGIOUS
PHILANTHROPIC**

or

CHARITABLE INSTITUTION

by means of

LIFE INSURANCE

Your estate proper can remain intact, since the funds for the special Bequest Policy will come from current income. Proceeds payable direct to institution designated, or maintained in a trust fund as directed by you.

Here's a chance to endow your church, college, hospital, or favorite charity.

*Consult any Trust Company, Bank or
Life Insurance Company.*

Statistics from Life Association News

There were 250 Legal Reserve Life Insurance Companies in the United States in 1925.

Nearly 90,000,000 policies in force for more than \$65,000,000,000 on more than half of the population.

In 1924:

Paid in premiums.....	\$ 2,200,000,000.00
16,500,000—policies written or revived with a value of.....	14,000,000,000.00
Paid to beneficiaries.....	500,000,000.00
(About \$2,000,000 each working day)	

Trust Companies

In 1914 there were 1,812 companies, having
resources of\$ 5,924,979,890.00

In 1924 there were 2,562 companies, having
resources of 16,025,502,275.00

Trust companies rank next to railroads and national banks.

There are 1,800 national banks and 400 state banks having trust powers.

The Biblical Instructors

For many years the last week in December has witnessed the assembling of the biblical instructors of the East, both of colleges and secondary schools, usually at Earl Hall, Columbia University, New York. In this issue appear the minutes and some of the addresses at their meeting in 1925, and tributes to their fallen leader, Professor Charles F. Kent. The Association is determined to carry on, feeling that its work is only begun. Its next meeting will follow that of the Society of Biblical Literature and Exegesis, probably at Columbia University.

A recent study made in the Council office assembled the names of some seven hundred instructors in Bible in American colleges. The multiplication and strength of Bible departments is a striking feature of Christian education's developing history. We are pleased to present, in addition to the papers furnished by the secretary of the Association of Biblical Instructors, much suggestive source material fresh from our correspondents, on a

variety of phases of biblical instruction. Without doubt the Bible teachers are developing a guild consciousness. They are coming into their own.

CHRISTIAN EDUCATION WEEK IN CHICAGO

The Council of Church Boards of Education meets at the Chicago Beach Hotel, Chicago, Monday and Tuesday, January 10 and 11, and at the Congress Hotel, Chicago, Thursday afternoon, January 13, 1927. The regular sessions of the Council will continue through the day and evening Monday and Tuesday; on Thursday afternoon, the session at the Congress Hotel is a union mass meeting in which all educational associations and societies meeting during the week are invited to cooperate. It will open at 2:30 P. M., and immediately precedes the thirteenth annual meeting of the Association of American Colleges, which opens at the Congress Hotel with the usual annual dinner Thursday at 7:00 P. M. The following organizations cooperate in the mass meeting, Thursday afternoon:

The Association of Presidents of Baptist Colleges meets at the Chicago Beach Hotel, Chicago, Wednesday at 3:00 P. M., and also in the evening. The college presidents will be guests of the Board of Education of the Northern Baptist Convention at dinner Wednesday night, when the topic—"What Makes a College Christian?" will be the subject of discussion. *W. G. Spencer*, Hillsdale College, *Secretary*.

The Colleges of Congregational Affiliation will meet at 9:30 A. M., Thursday, January 13, at the Congress Hotel, closing with a luncheon. The tentative program will include informal discussions on educational problems led by Secretary Charles E. Burton, D.D., Rev. Ernest B. Allen, D.D., of Oak Park, Ill., and Rev. Herbert W. Gates, D.D., General Secretary of the Congregational Education Society. *Silas Evans*, Ripon College, *Secretary*.

The annual *Conference of the Presidents of Colleges of the Disciples of Christ* will be held at the Chicago Beach Hotel, Wed-

nesday, January 13, both morning and afternoon sessions. *H. O. Pritchard*, 222 Downey Ave., Indianapolis, Ind.

The National Lutheran Educational Conference will hold its sessions at the Congress Hotel, Wednesday and Thursday, January 12 and 13, beginning at 10:00 A. M. on Wednesday. The program is being arranged by the officers. *R. E. Tulloss*, Wittenberg College, *Secretary*.

The Educational Association of the Methodist Episcopal Church will meet at Northwestern University, Wednesday and Thursday forenoon, January 12 and 13, beginning at 10:00 A. M. Wednesday. The program is being arranged by the officers; the Association unites in the Thursday afternoon mass meeting at the Congress Hotel. *John L. Seaton*, Albion College, *Secretary*.

The Presbyterian College Union, *C. O. Gray*, Tusculum College, *President*, *H. M. Gage*, Coe College, *Secretary*, will hold its annual meeting in Chicago, January 12 and 13; Wednesday morning and afternoon sessions, at 10:00 A. M. and 2:00 P. M. respectively, will be in the Virginia Library, McCormick Theological Seminary. The morning session at 10:00 o'clock Thursday will be held at the Sherman Hotel; the Union unites with the Council in the Congress Hotel mass meeting at 2:30 P. M.

The Board of Education and the College Presidents of the United Presbyterian Church will meet at the La Salle Hotel, Chicago, on January 12 and 13. *John E. Bradford*, 1180 E. 63d St., Chicago, Ill.

The Association of American Colleges will meet at the Congress Hotel, January 13-15, beginning with the annual dinner session at 7:00 Thursday evening, and closing at noon Saturday. The program being arranged by the Executive Committee promises to be outstanding in interest and profit. *Robert L. Kelly*, 111 Fifth Ave., New York, *Secretary*.

BEQUEST WEEK—BY INSURANCE

ALFRED WILLIAMS ANTHONY

When a great life insurance company instructs its agents—over 10,000 in number—to specialize for an entire week in selling insurance policies for the benefit of educational, religious, missionary, philanthropic and charitable objects, some of the rest of us should make notes and draw mental deductions.

The company is the Equitable Life Insurance Society of the United States, with headquarters at 393 Seventh Avenue, New York City, which will gladly send further information on request.

The week is "Bequest Week," December 13-18, 1926.

Bequest Insurance

Bequest Insurance means to the insured, that the policy written upon his life shall ultimately accrue to the benefit of a designated charitable object, a church, a mission society, a college, a hospital, or other similar beneficiary. The policy then takes the place of a will so far as this gift is concerned, and the sum of money thus accruing is built up out of savings, paid at regular intervals, in the form of premiums, instead of being taken out of the principal of the man's estate, after death, as would occur in case a bequest of an equal amount had been written into the man's will. Or, if upon the endowment form, it will be paid at the expiration of the endowment term—say ten, fifteen, or twenty years—even if the insured lives.

Bequest Insurance means to an insurance company that it enlarges its field of beneficiaries and varies the forms of its policies so as to include all charitable objects, in addition to families, widows and children, as hitherto.

Were all life insurance agents to write Bequest Insurance, then more than 200,000 alert, trained salesmen would become apostles of charity, advocates of education, missions, religion and philanthropy in their varied forms.

But all life insurance companies have not yet entered upon this campaign. One company, as a pioneer, makes "a trial trip" and gives a practical demonstration. Its plans and its experiences are available for other companies.

What Bequest Week Means to Underwriters

This week is really a week of schooling, a period of intensive education. The agents must acquaint themselves with colleges, churches, hospitals, orphanages and homes, not only which may be in the city or state of their respective residences, but also with similar organizations in which any of their "prospects" may be interested, wherever located.

Bequest Week is intended to reach beyond itself and to fit agents to write policies of the same nature the year through, and ever after.

New contacts for vital cooperation will be made with colleges and churches and charities of almost every description; and human welfare will be promoted by efforts of the week as fruitful by-products to the main search.

Special Uses of Bequest Insurance

Bequest Insurance may serve the following purposes:

Continue a subscription for a term of years or indefinitely.

Protect unpaid instalments of a subscription already made.

Continue an annual donation in the name of a dear one.

Establish personal, or family, memorials.

Endow a church pew, a chair in a college, or a scholarship, or a bed in a hospital.

Pay off the debt of a church, a hospital, or other institution.

Provide a certain sum for Alma Mater, or for the Fraternity.

Provide for one's old age, with proceeds at death payable to a designated charity.

Any kind of adaptation is possible to suit personal wishes and needs.

Some Advantages of Bequest Insurance

Small sums paid annually for insurance may aggregate large sums at death.

Insurance assumes all of the risks of life and death, of disease and accident.

Life insurance companies pride themselves upon the speed with which death-claims are paid, after proof of death has been received. The proceeds of an insurance policy are paid to the

beneficiary in cash. There is no litigation; there are no delays in settling an estate; there are no costs and deductions for administration or other expenses, or for taxes. If payable absolutely to a charitable institution then even the premium is deductible from the Federal Income Tax up to 15% of the income including other similar donations.

Existing policies may be transferred to a charitable object, if conditions have changed and original intentions have already been otherwise met.

When new policies are written, bequest features may be added to them, as secondary beneficiaries.

Broadening and Definite Cooperation

Bequest Week offers to charitable bodies an opportunity for them to acquire the art and method of cooperation with insurance underwriters. They may give to insurance agents information respecting their several institutions and their claims for financial support. They may distribute annual reports and other literature. In carefully considered cases, they may even point out groups and classes of givers as possible sources of supply. The field of cooperation will be broadened when both life insurance underwriters and beneficiaries join with local trust companies which qualify under The Uniform Trust for Public Uses to receive and administer trusts in accordance with the terms of that document. The week may become an invitation, an occasion and a challenge for effective cooperation between insurance men, trust companies, banks which have fiduciary powers, lawyers, and all the benevolent organizations and movements which need endowment for the long pull into the future.

A Practical Personal Suggestion

A practical way of getting the most out of this trial effort by the underwriters of one company would be to interest their agents or the agents of any other insurance company among your friends in your particular case. The Equitable will send the plan to the agents of any company. Send for such agents before other similar objects pre-empt their attention and ask them particularly

to inform themselves as to the needs of the philanthropies, churches, education institutions in which you are interested and give them what information and cooperation you properly can.

This is a most favorable opportunity of cooperating with banks and trust companies by seeking their good offices to act as trustees of permanent funds as above indicated, or otherwise. Wherever practicable this can probably best be accomplished and new contacts established by a joint conference with the banker and the life insurance underwriter.

It is obvious that the organizations that show most interest in cooperating with the underwriters will get most from "Bequest Week," and that, if it is made a success by this large company this year, it is very likely to spread in future years when it is hoped that all underwriters of all companies will not only devote a particular number of days to securing business for bequest purposes, but, if this method is shown to secure business for them and arouse their philanthropic instincts, it will put them on the lookout throughout the entire year for similar opportunities.

Were the life insurance underwriters, financial institutions and charitable organizations all the country over in cooperation, with common instruments, using machinery approved and understood, the task of founding benefits which will continue through the long future would be made easy, simple, convenient and safe.

Such machinery is ready at hand. All that is required is a mutual understanding and cooperative effort.

(Inscribed on tower of the *Chicago Tribune* Building) : Therefore when we build, let us think that we build forever. Let it not be for present delight, nor for present use alone; let it be such work as our descendants shall thank us for, and let us think, as we lay stone on stone, that a time is to come when these stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substance of them: "See! this our fathers did for us!"—*John Ruskin*.

PRESENT DAY BIBLE STUDY IN COLLEGES AND SCHOOLS

I. The Annual Meeting of the National Association of Biblical Instructors, 1925

MINUTES OF THE SIXTEENTH ANNUAL MEETING OF THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS, DECEMBER 29 AND 30, 1925

RALPH K. HICKOK, Wells College, *Secretary*

The sixteenth annual meeting of the National Association of Biblical Instructors was held Tuesday and Wednesday, December 29 and 30, 1925, in Earl Hall of Columbia University. So many former meetings have been held in this same place that a friendly "at home" feeling was manifest from the start.

The big void, of which all were conscious, was occasioned by the absence of Professor Charles Foster Kent, the President of the Association from the beginning. Professor Kent had died between the time of the fifteenth and the sixteenth meetings. There was a general feeling of pleasure when it was learned that Mrs. Kent was in attendance upon the meeting.

The secretary called the meeting to order and Professor Irving F. Wood, a member from the beginning, was unanimously chosen as temporary chairman. Upon motion, the temporary chairman was empowered to appoint a nominating committee. The following were named: Professor Alton, of Colgate, Professor Kendrick, of Wellesley, and Mr. Waddell, of Blair Hall.

Miss Maude Louise Strayer read the treasurer's report. She read a telegram received in response to one sent, in the name of the Association, at the time of Professor Kent's death. The number of paid-up members was reported as one hundred and fourteen. The report was accepted and approved.

The nominating committee brought in the following nominations: for President, Professor Irving F. Wood, of Smith College; for Secretary, Professor Ralph K. Hickok, of Wells College; for Treasurer, Miss Maude Louise Strayer, of the Masters School

of Dobbs Ferry, N. Y.; for program committee, Professor Millar Burrows, of Brown University; Professor A. E. Bailey, of Boston University; Professor Moses Bailey, of Wellesley, and Miss Marion Coats, of Bradford Academy, Massachusetts.

Upon motion the President and the Secretary were asked to draw up a Minute with reference to the life and work of Professor Kent and his service to this Association.

Professor Peritz, of Syracuse, in a paper read at this session, maintained that the time had come when the Association should have a journal of its own. In this connection Professor Alton, of Colgate, moved that the chair appoint a committee of three to consider the whole question and to report at the next meeting; and that it include within its functions a general consideration of the relation of our Association to the Religious Education Association and any other related matters which may present themselves as related to the matters in hand. The motion was carried and Professor Alton, of Colgate, Dr. Frank K. Sanders, and Professor Charles B. Chapin, of Chicora College, were appointed as the committee with power to add to their number if they wished.

Upon proper motion the President was empowered to reconstruct the committee appointed last year to examine into the whole matter of the teaching of the Bible in the secondary schools. The following were appointed: Miss Laura Wild, of Mt. Holyoke (chairman), Miss Strayer, of the Masters School, and Dr. R. L. Kelly, with power to add to their number.

Miss Wild moved that we ask the Religious Education Association to consider seriously the question of a placement bureau for teachers of Bible. The motion was carried.

The President appointed Professor Burrows, of Brown, a committee of one to report next year as to how this Association can cooperate with the National Council on Religion in Higher Education.

The program presented was as follows:

Charles Foster Kent: In Memoriam

Dr. Frank K. Sanders

Professor Millar Burrows, of Brown University

Discussion by Professor Wood, of Smith, Dr. W. W. White
and Professor Peritz, of Syracuse.

Fundamentalism and the Bible Teacher

Professor William H. Wood, of Dartmouth

Discussion by Professor Wild, of Mt. Holyoke, Professor Peritz, of Syracuse, Miss Fitch, of Oberlin, Dr. Frank K. Sanders, Professor Dahl, of Yale, Professor Wood, of Smith, Professor Hickok, of Wells.

Bible Teaching in China

Miss Hwang, of Ginling College, Nanking.

The Function of Our Association

Professor Ismar J. Peritz, of Syracuse.

Symposium: Are We Meeting the Present Situation?

(1) How the Schools Are Meeting It.

Miss Strayer of the Masters School

Miss Marion Coats, of the Bradford Academy

Mr. E. E. Jones, of Northfield Seminary

(2) How the Colleges Are Meeting It.

Miss Kendrick, of Wellesley

(3) Suggestions for the Future.

Professor Robert Seneca Smith, of Yale.

Discussion by Professor Mould, of Elmira, Miss Fitch, of Oberlin, Professor Wood, of Dartmouth, Professor Wild, of Mt. Holyoke, Professor Harlow, of Smith, Professor Wood, of Smith, Dr. R. L. Kelly.

The New Youth Movement

Miss Widner, Secretary of the New Youth Movement.

Discussion by Professor Wood, of Dartmouth, Professor Harlow, of Smith, Mr. Walter Haviland, of the Friend's School of Philadelphia, Professor Kendrick, of Wellesley.

Adjournment.

MINUTE IN MEMORY OF PROFESSOR CHARLES F. KENT

The Association of Teachers of Bible in Schools and Colleges feels a peculiarly great loss in the death of Professor Charles F. Kent. Among his many interests few stood closer to him than this Association. He was its first President, elected at the first meeting it held, in December, 1911, and remained its President till his death. He threw his abounding energies into the task of making this incipient organization a power for usefulness to its constituency. He enlarged its membership, organized its opera-

tions, himself largely arranged the rich and varied programs of its meetings, made of the isolated teachers of Bible a goodly fellowship, brought them into relation with the Council of Church Boards of Education and other kindred agencies, arranged for the publication of its proceedings in the pages of CHRISTIAN EDUCATION, and altogether made this Association what it is today. No one can ever duplicate the foundation work he did in creating a center and clearing-house for the ideals and the practical problems of biblical teachers in academic institutions. It contributed greatly to the enrichment of those ideals that the man who for so long was our leader saw clearly the religious purpose of our work, and never allowed the scholastic interest in biblical teaching, important as that interest is, to becloud and blot out its spiritual end.

We are aware that in his long years of teaching, his abundant and widely used publications, his work in promoting religious teaching in connection with state universities, and his organization of the National Council on Religion in Higher Education, Professor Kent has reached immediately more people and has done work attracting wider popular attention than his work with this organization of teachers; but we like to think that what he has done for this Association will have its results, not only directly upon those who met him in these gatherings, but indirectly upon uncounted numbers of students, who will never realize their debt to him. We who have caught the inspiration of his patient service and tireless labor know our indebtedness, and wish in some measure to express our gratitude for his memory and our thankfulness to God who guided him in his great tasks.

CHARLES FOSTER KENT, TEACHER-AUTHOR—AN APPRECIATION

MILLAR BURROWS
BROWN UNIVERSITY

Thoughtful observers have been complaining of late that our scholars, absorbed in the adventure of discovery, have too often failed to make their new knowledge available for the rest of us. That charge could never have been brought against Professor

Kent. In making the results of modern biblical scholarship accessible to the public he did the work of a pioneer and trail-blazer. His books are expressly designed for this purpose and admirably adapted to it. As their wide sale testifies, they are eminently usable. A note on the *Student's Old Testament* in G. F. Moore's *Literature of the Old Testament* ends with this sentence: "The author is an experienced teacher and book-maker, and has a fine talent for exposition." Professor Kent had always in view the undergraduate and the general reader rather than the savant. If the amazing list of his publications does not embody a great deal of intensive technical research, it is because his primary interest did not lie in that field. Those who had the rare privilege of working over with him in seminar his last public lecture, *The Fundamentals of Christianity*, recall the earnestness with which he would ask, after reading a sentence or paragraph, "Do you think this will be clear to the man in the street?" His eager and unceasing quest for the right word or phrase in his translations was animated by the same desire to reach those who could not study in a graduate school or a theological seminary. Writing books was only one of the ways in which Professor Kent endeavored to carry out his purpose, but the spirit in which he wrote his books was characteristic of everything that he did. If in all fields of learning we had more men like him, the complaint that scholarship is unmindful of its debt to society would never arise.

THE FUNCTION OF THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS

ISMAR J. PERITZ

SYRACUSE UNIVERSITY

The topic is not of my choice, but was suggested by the chairman of the program committee, Professor Irving F. Wood. It appeared to me as a symptom of a search for self-realization, an inquiry as to whether there were reasons justifying our existence. It may be that I am wrong in taking it this way; but I know that

at least one member of our association raised the question as to whether we should continue to meet. It may be that we have come to a crisis in the history of our association with the death of our leader, Professor Charles Foster Kent. For we must say it to his credit that ever since its inception and for the fifteen years of its existence, Professor Kent bore the chief responsibility of our association, marked out its tasks, suggested its programs, and inspired its ideals. We have associated him so closely with our existence that his unlooked for removal from our midst brings us face to face with the problem of our future. But unless all his splendid leadership has been in vain, we must be assured that our association has its mission, and that we should perpetuate his memory by perpetuating his work.

To those of us who have been with our association from the beginning all that has happened since has but intensified the conviction that our association is an absolute necessity; that we need it for our personal growth, for our professional efficiency, and for the great cause of Bible instruction in this land of ours. My object in this paper is to throw out some suggestions that will reassure us that we are on the right path, leaving it to the general discussion that is to follow to corroborate or correct what might be considered the proper functions of our association.

I shall mention as the first function that of *Orientation*. It is what the mariner does when he takes his bearings or the business man when he takes his inventory, to find out where he is that he may make his plans for the future accordingly. We need occasionally to compare notes to find out where we are at; whether we are standing still, going too fast or too slowly.

What about the subject matter of our instruction? There are certain fundamentals: the Bible as history, the Bible as literature, the Bible as religion, which we can not afford to lay aside; but in the application of its principles, we ought to take constant account of current thought. In doing so, we simply follow a good tradition of the church which found it serviceable in each generation to speak in the thought and language of its own time. Such currents of thought are, for instance, the idea of democracy, made prominent through the war. Now it is the endeavor to bring out international good will and peace.

To furnish another instance, I find it serviceable to call attention to biblical thought as reproduced in current literature. Of the older literature it is useful to call attention to the use of the story of the Book of Job in Oliver Goldsmith's *Vicar of Wakefield*; Tolstoy's interpretation of the Sermon on the Mount; or Victor Hugo's *Les Misérables*, in which the contrast between law and grace also suggests the Sermon on the Mount. Of the newer literature, Stefan Zweig's dramatic rendering of Jeremiah and the fall of Jerusalem; or the reproduction of the characters of Saul and David: the jealousy, melancholy, misanthropy, and suicide of the one, and the winsomeness, buoyancy, popularity, musical qualities, and success, culminating in the acquisition of his master's place, of the other, in Thomas Hardy's *Mayor of Casterbridge*. The nature of subject-matter is one that touches the vital principles of the moral and spiritual life. Ours is the delicate task to propagate the noblest biblical ideals in the face of fundamentalism at one extreme and a materialistic and mechanical philosophy at the other.

What about the method in our instruction? Is there any new light on this subject that has come from well tried experiments? Bible instruction is still a new field; and in the counsel of many we find wisdom. It is our function to point out the way.

Another function of our association we may discuss under the term of *standardization*. It has various phases. One phase is that which relates itself to the ideal that demands that the department of Bible should be well equipped with a trained instructor who gives his whole time to his subject and a library and other means of instruction commensurate with the best modern demands. On this phase our association has done fine work. By setting a high standard, by grading the institutions accordingly, and by publishing the result, it has created a desire among the backward institutions to meet the requirements to be classed under the letter A; and it is gratifying to come across once in a while an announcement of the Chairman of the Committee on Standardization, Professor William H. Wood, of the institutions which have met with the requirements, and are now classed A.

Another phase of standardization that needs our continued attention is that which is related to instruction. The subject of

Bible must be treated in the same scientific manner as any other subject of the college curriculum; and an hour credit in Bible should be equivalent in training, work, and value of an hour of credit in the department of the highest scholastic standing in the college.

But there is a third phase of standardization that needs now special emphasis, and that is, that an intelligent and modern conception of the Bible is a requisite of competent citizenship. It appears to me that the time has now come to assert ourselves that we deal with a subject that is closer related to life than any other subject in the curriculum. Perhaps I can best convey what I mean in this respect by an experience. Syracuse University established recently a school of citizenship. In making arrangements for a course that should combine subjects of liberal arts and the school of citizenship, the requirements of the first two years came up. Our liberal arts requirement is that a candidate for the B.A. degree must elect six hours from a group of studies consisting of Bible, economics, history, political science, sociology. When the committee brought in the report on the combination course, they had changed this requirement by leaving out Bible. Of course, I would not let this proposed change go unchallenged; for it involved this implication that a liberal arts student may need some Bible but one who belongs to the school of citizenship does not. In discussing the subject at the faculty meeting, I quoted from Ellwood's *Reconstruction of Religion* from the chapter on "Religion and Political Life" the following sentences:

While many of the higher ethical religions have been favorable to democracy, yet no religion has democracy so inwoven in its very nature as Christianity with its doctrine of the fraternity and essential moral equality of all men. . . . If Jesus was not the first great democrat, he has been the great teacher of democracy in our western world through all the centuries. Even the most hostile and bitter critics of Christianity have had to recognize the essential democracy of Jesus' teachings. (*E.g.*, Nietzsche) . . . So clear is the fraternal conception of democracy set forth in the Gospels that modern writers have been able to add but little to that conception. Just as in the chapter on the economic life, we found at its end we had done little but elaborate the ethical standards of Jesus in regard to wealth, so again at the end of this chapter we find that we

have done little but elaborate Jesus' ideal of democracy. . . . The hunger and thirst of the modern world after democracy is surely a hunger and thirst after the kingdom of God. . . . The most hopeful thing in the social and political life of our day, in other words the thing which shows unmistakably the influence of the religion of Jesus, is the democratic movement.

If all this can be said by a man who is not a teacher in Bible but a specialist in sociology, how can men who aim to teach the highest ideals of citizenship turn their backs upon the only department in the college curriculum that deals directly with the contents of the Gospels, the teachings of Jesus, and the idea of the kingdom of God? And it is the function of our association to call attention to this monstrous incongruity and assert for the Bible instructor his rightful place in the scheme of education.

A similar emphasis comes from the recent Scopes trial. Who can doubt that if the lawmakers of Tennessee and the jury at the trial had had some proper training in Bible study the rather disgraceful proceeding would not have taken place. And it is the function of our association to emphasize biblical instruction as a necessary preparation of fulfilling the duties of citizenship.

A third function of our association I would suggest under the caption of *Publication*.

This phase of our work is so far but little developed and it has received less attention than its importance deserves. If you will allow me a personal reference, I would like to say that at the time when I first suggested the formation of this association and occasionally afterwards, I gave expression to a sort of dream of mine that at some time this association will publish its own journal. The longer I think on this matter the more convinced I become that it is then we shall begin our real life and our most effective service.

Being Bible teachers, I can illustrate my meaning by a biblical illustration. Why do we emphasize the fact that one of the striking differences between the eighth century prophets and their predecessors is that they were *writing* prophets. We know that the writing prophets' message had permanence. This permanence became the source of progress; for the next prophet made use of the thoughts of his predecessor, reiterated it, and added

his own new thought: and in this manner were built up the teachings of the prophets, which are the priceless heritage they have bequeathed to posterity. I would not claim that we all have the eminence of the prophets; but we have our ideas and our experiences relating to our work and they have value. But under the present procedure they gain no permanence: there is no record of what we have learned and what we have taught. There is no file to which we can turn to profit by our deliberations.

Of course, it would be base ingratitude not to mention in this connection the kindness with which we have been treated by Dr. Robert L. Kelly, the editor of *CHRISTIAN EDUCATION*, in allowing us space for reports of our annual meetings.

But what we need to realize is that the functions of our association are distinct enough and important enough to possess independent standing and not be merged with other objects however excellent they are. Bible teaching is closely related to religious education but so are psychology, sociology, or ethics. But no one would think of merging these with religious education.

It is to the point here to observe the trend in the growth and development of departments of the college curriculum. To take one instance, when I began to teach thirty years ago, the history department included history, political science, economics, and sociology; now through increased knowledge and specialization these four subjects are split into four departments. It is due to this trend that the subject of Bible has come to its own in the college curriculum in the better equipped institutions. But the development went farther: each of these departments formed associations; and then came the next step, the associations published their proceedings or journals. What for instance would the Religious Education Association be without its journal? However valuable its conventions are, its journal really is the embodiment of the association, recording its activity, spreading its findings, and being an evangel of its mission.

As biblical instructors we have formed our association; but here our development has become arrested, and here lies our weakness: we have met year by year and had a good and useful time, but we have nothing tangible to show of the contribution we have

made to our profession. After fifteen years of existence, we find ourselves substantially as we were when we started in the matter of recorded history or experiences. But suppose now we had a *Journal of Bible Instruction*, with the sub-title, "The Official Organ of the National Association of Biblical Instructors," followed by a series of worth while articles dealing with the problems of our task, editorial matter, a forum, association news, new books, periodicals, news and notes, and a directory giving the full addresses of the members of the association by states; suppose we had such a journal, what might it not do for us? It might do several important services. First, afford concrete form of existence and the means of knowing who are our officers, the names and location of our members; and to outsiders, official standing, with accompanying prestige and influence. Secondly, it might give us the means of making permanent contributions to the solution of our varied problems. Thirdly, it would give us the larger audience and not be confined to the few that can find it convenient to come to our meetings. And fourthly, it would give us a larger membership and thus increase our usefulness.

HOW ARE THE SCHOOLS MEETING THE PRESENT SITUATION?—A CONCRETE CASE

MAUDE LOUISE STRAYER
THE MASTERS SCHOOL

When the former principals of The Masters School—the Misses Masters—gave their school to its alumnae, they tied one string to the deed of gift, namely, the requirement that every girl must study Bible in an academic course every year she is in school. As the numbers of our college preparatory girls have increased and the colleges have constantly raised their standards for entrance, we have felt a corresponding pressure within the school upon many of our students who have often needed their Bible time for their college subjects. It, therefore, seemed wise to combine these efforts, in other words, offer a course in Bible which

would meet the school requirements and be an elective unit for college entrance. Since our girls must devote time to Bible anyway, it seemed logical to us that Dobbs should be one of the pioneers in evolving and experimenting with such a course.

The course owes its first inspiration to the late President of our Association, Professor Kent, who most kindly gave of his advice and his usual interest and enthusiasm. Besides "The Definition of a Unit of Bible Study for Secondary Schools"—CHRISTIAN EDUCATION, July 1919—there seemed to be little that one could find on this subject, to offer concrete help to a preparatory school pioneer. I found myself in a vicious circle. The colleges said, "As soon as enough schools send students to us prepared in Bible, we will arrange such an examination." The preparatory schools said, "As soon as we have a standard and a course from the colleges, we will start preparing students in Bible." I brought my questions to the annual meeting of the Association in 1924 and a committee, representing both the college and preparatory school viewpoint, was appointed to consider these problems. Unfortunately, owing to death and illness, that committee was never able to meet.

By the spring of my first year of work on such a course, two fundamental questions had developed quite clearly in my mind. (1) What do the colleges want of the students who are to come with this preparation in Bible? (2) What will the colleges offer to such students in the way of advanced courses which will serve as an incentive to the ambitious student and, in the case of colleges requiring Bible, which will prevent students losing interest by repeating elementary work? I was especially fortunate at this time in being invited to Mt. Holyoke to talk over our mutual problems with the Bible department there. As a result of this conference, a circular letter was sent out to a great number of girls' schools in New England, indicating the possibility of their using an academic Bible course as an elective unit, with several concrete suggestions as to emphasis and content of course, bibliography, time, etc., with an additional word as to the matter of trained Bible teachers who might take part time work in another department in the school, if necessary. The response to these letters was most interesting as showing: (1) a real interest in

Bible as a part of the curriculum, (2) the problems facing the school in the matter of finance, lack of time, lack of a well-developed syllabus and need of teachers specially trained.

Meanwhile at Dobbs, we are in the middle of our second year of the experiment. To meet the local requirement, our college preparatory course is a half time course for two years. I had a novel experience this fall, walking into my classroom to find the same fifteen girls ready for the second part of the course. No one had fallen out, no one had been added, all felt themselves real pioneers with a zest for adventure! We used Bailey and Kent's *History of the Hebrew Commonwealth* last year, this year Norton's *Rise of Christianity*, Rall's *Life of Jesus* and Robinson's *Life of Paul*. In my first year group this year I am adding Sander's *History of the Hebrews* as a joint text, to give the more disciplinary work which Bailey and Kent so delightfully omit. Also, I am trying to meet a most justifiable criticism, that in emphasizing the historical approach, I neglected the literary one. The method of my assignments is an adapted Dalton plan; we have used the texts as a basis, but have required much reading of the biblical text, reference reading (especially in the second year), some special topics, written and oral; outlining; use of tables and charts and working out of problems through maps, especially in connection with the Old Testament and the life of Paul.

In conclusion, may I state some of the problems now before us. An immediate one is the question of the examination this June. I will have fifteen pioneers ready (we hope) to take it. Who is to give it? Where? When?*

The other very urgent problem is the matter of the syllabus. What do the colleges want us to include in our courses? What

* Since the annual meeting in December, 1925, the Bible Departments of Mt. Holyoke, Smith, Vassar and Wellesley prepared a joint examination in Bible which was given in several schools on June 18. Of the fourteen who took it at Dobbs, twelve were successful. In May, representatives of six schools met with representatives of the four colleges mentioned above to discuss these problems presented in the discussion at the December meeting. Real progress towards a syllabus was made, results to be handed in to the committee of the Association for presentation December, 1926.

can the schools really accomplish? Are we on the right track in our beginnings? Surely, the time has come for a joint committee representing both the colleges and the schools to formulate a policy and work out a program for the Association, so that it may place a working syllabus in the hands of those schools who are interested enough in academic Bible study to give it a place in their curriculum.

II. *Teaching the Bible*

PROBLEMS OF THE COLLEGE BIBLE TEACHER

What Should the College Entrance Requirement in Bible Be?

ELIZA H. KENDRICK

WELLESLEY COLLEGE

What the last year especially brought was an increasing concern over the question of the relation between college and preparatory work. Since the decision a few years ago to accept one unit of biblical study for entrance to college a few students have presented themselves for examination in this subject, some of whom have done well—others not as well—in answering the questions set by college examiners. But what kind of an examination ought to be set and what should be the character of a preparatory course leading to it have not been completely determined.

Last spring there gathered together at Wellesley College for a week-end conference a representative group of Bible teachers from the women's colleges in the East and from some of the most important secondary schools for girls. "What should be the scope of a good preparatory school course—should it cover the whole Bible?" "Should chronology and history be presented in a systematic way?" "How far should the methods or results of historical criticism be included?" "Is the great goal a mastery of the biblical material as it stands?" "What place should memorizing of passages have in the requirements?" "Is it pos-

sible to combine the flexibility of a variety of courses with the uniformity demanded by a college entrance examination?" "Why try to bring this beautiful and vital subject into line with college entrance drill at all?" These were some of the questions raised and partially answered.

A beginning has been made. Those who were there separated feeling that it is not impossible that by concerted effort a satisfactory course may be worked out. It must be a course that shall not be too standardized, for each school has its individual reason for giving Bible study a place in its own curriculum and there must be room for originality. It must be a course of value for those students who are not going on to college. It must be so planned as to give zest to later college study and not to duplicate such study. It must inspire appreciation of the beauty and the spiritual value of Biblical literature. Where is the person or the school that is organizing such a course? Other schools are waiting to adopt it and the colleges would welcome students trained in it.

The Curriculum and Current Needs at Smith College

IRVING L. WOOD

DEPARTMENT OF BIBLICAL LITERATURE AND COMPARATIVE RELIGION

We may be thankful for two things: that the Department of Biblical Literature in American colleges is too young to be hide-bound, and that its "chair" is a sofa, making room for a variety of subjects drawn from the wide field of religion and Oriental studies. These two things ensure at least one advantage—they make it possible to meet the changing opportunities of college life.

Doubtless the fundamental religious needs of people remain very much the same, but the best way to meet those needs shifts from time to time. The biblical courses of a college should not be rigid and inflexible. Even a permanent fundamental course, whether called Biblical Introduction or Hebrew History or what not, should take on a new complex under the impulse of new student needs. The courses which follow may well be more flexible, and adapt themselves to the prevailing tone of college thought.

At present there is, beyond doubt, an increased emphasis on the present, not the past; on problems of religion looked at from the point of view of psychology and social life. At Smith we are trying to meet this new tendency, though it must be admitted more because of the personal interest of certain teachers than because of any preconceived theory of education. The following are certain courses introduced within the last few years which have seemed to meet the needs of the students.

Studies in Applied Religion. The application of modern religious thought to such problems as the existence and nature of God, who and what is man, what constitutes evil, sin, and salvation, and the question of immortality. A forum based on reading, lectures and discussion.

Christianity and the Present Social Order. A study of modern international and race relations with special attention to the problems of war and industrial unrest; an examination of these problems in the light of Christian principles.

Mysticism in the Great Religions. Mysticism in its philosophical and practical aspects. Its contributions to the problems of reality, knowledge, and value. A survey of the empirical data of mysticism presented in early and developed Christianity, Buddhism, Sufism, and Taoism.

Present Tendencies in Religious Thought. A survey of the more important trends in the religious thought of our day. The problem of authority and modern ways of meeting it. Relations of religion to science and to art. Present-day religious controversies.

To show the balance of courses it might be well to list briefly the other subjects offered by the department: Biblical Introduction; Religion and Ethics of the Bible; The Development of Christian Thought; Comparative Religion; Hebrew; Religious Education; The Historical Environment of Early Christianity; The Life and Teachings of Jesus; The First Century of Christian Thought (Pauline, Johannine, early patristic); Oriental Civilizations (offered by the History Department but listed in the Bible courses); Philosophy of Religion; Greek Testament (offered by the Greek Department but listed in the Bible courses).

A COURSE IN CHRISTIAN IDEALS

ELIHU GRANT
HAVERFORD COLLEGE

This most interesting of recent developments, to me, is still experimental, being on its third year. The course is announced as *The Rise and Development of the Chief Teachings of the New Testament*, but it is easier to handle the treatment somewhat differently each year than to cover the ground as ideally suggested. It is noteworthy that each class draws on the instructor for a different approach.

The complete project would include the anticipations and roots of Christian Principles in the prophets and other great ethical leaders of the early world, the embodiment and clarification of the ideals in Jesus, the avenues and interpretations through which these come to us and the possession and application of Christian ideals in real life since.

We start by indicating the distinctively Christian virtues, acknowledging various debts to others than Christ, tracing the lines of communication by which tradition has given us such memorials as the Gospels for example, appraising their content and testing the application of their ideals to personal life and social problems. A week of this part of the course is devoted to seeking the separate impressions, or portraits, of Jesus as provided in Mark, Matthew, and Luke. The usual blended result from four gospels and Paul is differentiated from the synoptic sources. Next comes the endeavor to reconstitute the days' life of Jesus, His manner and His two-fold contribution to the moral problem of deeds and words. His ideal for this life. The Kingdom of God is studied in His parables, Sermon on the Mount, Lord's Prayer, and other teachings as well as in His miracles and other acts, but particularly in the spirit and personal bearing of The Master.

The historical Jesus is treated as the moral and religious watershed of modern life. Back of Him we may search for roots. In Him we seek in historical and other ways for the principles and results of His life. After Him we seek for the growth of

Christianity. The upshot is discipleship, the difference between copying Jesus and following Him. This is found in appreciation of His spirit, the source of His spirit, the source of His authoritative experience as it will be of ours.

The chief difficulty is to keep to the main road as against the claims of scores of fascinating digressions.

This year I think that we shall try topping out the late weeks of the course with a survey of an excellent book, *Principles of Christian Living*, by Gerald Birney Smith, Chicago, 1924.

TEACHING POINTS

WALLACE N. STEARNS

ILLINOIS WOMAN'S COLLEGE

I might mention three or four points that have proved helpful in our teaching:

1. The use of a collection of lantern slides illustrating geography, private life and biblical narrative. For example, in the study of the Book of Amos, views of the country of shepherd life—of the goats, sheep, and of other incidents connected with life in a country like Tekoa. We find that a judicious use of pictures gives reality to the subject, increases the interest and impresses upon the memories of the students more vividly the subjects gone over. With these slides we use a relief map and by switching the light from the screen to the map and back, we find geographical material is made more impressive.

2. We prepare typewritten or printed syllabi of the subject studied. This serves to familiarize the material, and by insisting upon familiarity of this framework we find it easier to build up a knowledge of the history and other phases. A list of topics, one hundred or more in some classes, is prepared as a basis for review work looking towards pending examinations. These topics are so made out that they overlap and when the student has made out this list he has a summary of the entire field.

3. We go out to a church for a Sunday, Saturday evening, also, if practicable, and give addresses on biblical subjects. The

Sunday morning address may be in form of a sermon but before we are done we have really made it a classroom study. We conclude in the evening with a stereopticon lecture with pictures so selected as to illustrate and sum up the work of the day. We reach about 3,000 each year in this way at what we call our week-end institutes.

4. We are offering a course in religious education. Owing to the limited facilities of our colleges, generally, we aim to build up on the work of the educational department, asking our students to get their psychological and related material from that source. Our work is purely practical and deals with those problems that arise from actual contact with the work they will find to do. We feel that every college person should be a leader in this field and we endeavor to order our material in such a way that when they go out into the field they will not find themselves utterly at a loss. As we have had a good many years of experience, first as a State Superintendent and as Conference Adviser to rural churches, we borrow this material largely for illustrations. When we find a student who is anxious to go into that sort of work, we do the best we can for her and try to plan that she may later enter some suitable school for specific training.

BIBLICAL TEACHING AN ENDURING SATISFACTION

WILLIAM H. WOOD
DARTMOUTH COLLEGE

"Professor, I have been in your class now a whole semester and you have not converted me yet." "Have I tried"? was the quick reply. A few moments' reflection brought the answer that I had not. Once in a long while a student confuses the work of the academic professor with that of the preacher, but fortunately the cases are rare. This confusion may however serve to call attention to what are the enduring satisfactions in the life and work of the College Professor who entitles his work Biblical

History and Literature. Four of the outstanding ones come immediately to mind.

The first one finds its source in the fact that the work is being done in an academic college. This means that our Biblical Literature, the history and culture of the peoples of the Bible, as well as the history of religions are recognized as having academic, cultural values for the man seeking a liberal education. Biblical History and Literature thus takes its place, on equal footing, with the other sciences and the teaching of the subject must meet all the academic requirements as to material and method. This situation has special significance for the teacher. He must go to the original sources; search our attested facts, and then present these facts in their definite historical setting so that the student may not only gain knowledge but may also be induced to search for himself and build up his own body of truth. He must also keep himself busy trying to keep step with the increasing knowledge of our times. He will also be ever mindful of the age-old fact that religious truth does bear within itself peculiar significance. There is an abiding satisfaction in this constant search for the reality behind the many forms, expressions, and historical working of the religious life.

The second is related to the significant ideal we have adopted as our present-day slogan: "Think For Yourself." This slogan from one angle has, and is bound to produce some quite unenviable results. Some take it too seriously and then proceed to pound a little harder the shell of their intellectual vacuum and our ears are deafened with much inarticulate noise. Misuse however must not force back a necessary good, even though the ideal increases responsibility. But how are we to achieve this desired goal? Paradoxically by not trying. This means that we go to work in the prosaic, matter-of-fact way in which all work is begun, to seek out the facts. I am still old-fashioned enough to believe that acquisition of knowledge is the first step towards rational thinking. The mind of the student can be trusted to begin to function in a rational manner when he has been introduced to significant knowledge and has begun to seek further for himself. He will THINK. Then comes the question, "Will he do

qualitative thinking''? Here is the new call to the teacher to emphasize the fact that comparison and evaluation of religious beliefs and practices and thinking necessarily follows the knowledge of facts because each religious thinker and movement had a definite temporal and spatial birth and original home. To observe growing quality in the student's value-judgments is a real and enduring satisfaction.

Then there is the student. One hundred and fifteen have elected biblical studies this semester while about one hundred and sixty make the choice for the second semester. All the courses are elective. There are at least some men in the College not wholly of *The Plastic Age* type. The real truth is that the students of today are serious-minded and earnest in the search for education. It is a pleasure to come into contact with their sincerity and open-mindedness and the spirit in which they enter into the work. To many the study is quite new, due to the present-day lack of religious education in the home; while to all there is a satisfaction in seeking the truth stripped of controversy and bias. Hence there is in such an atmosphere of honesty, real satisfaction in studying the deep truths of life and destiny and feeling that we all are getting near to the heart of reality.

Finally, there is ever the opportunity to give counsel and what is best of all to give one's own reasons for the faith that is in him. The college man of today is not going about seeking gratuitous advice, neither is his mind closed to those advanced beyond him in years and experience. He is deeply interested in religious matters. He wants to know what Christianity is and how it ought to function in creating a better society. He is anxious to face real convictions and satisfying faith. To bear testimony in an hour of such importance is an enduring satisfaction.

A reverence for the sublimities of yesterday is a condition for a fine perception of the hidden triumphs of to-morrow.—*Phillips Brooks*.

STUDENT ATTITUDES

Loyalty in Proportion to Knowledge

B. E. ROBISON

CEDARVILLE COLLEGE

Four years' work in the Department of English Bible at Cedarville College has produced evidence to support the contention that young people of today are neither antagonistic nor indifferent to the Bible and the precepts presented by the Hebrew writers. Another conviction that has been established during the same time and from the same cause is that young people of today are sadly lacking in all Bible knowledge.

In our college the students come from good Christian homes. The majority of the students are members of churches and have been from childhood members of Sunday school classes. Why, then, this lack of Bible knowledge? Either the system of religious instruction in vogue in the Christian homes and Sunday schools is inadequate, or those who are the teachers are inadequate. Perhaps a combination of both is the real cause. Does the average Sunday school teacher know what is being taught or is she merely a reproducer of a record another has made and incorporated in a Teachers' Quarterly? The knowledge acquired by the pupil will not exceed that manifested by the teacher. A child will not be inspired to "search the Scriptures" when the example set before him is use of a Quarterly.

I find that students—and it is as true of seniors as of freshmen—react to the evidences of true religion as found in the Bible. Rather than denying God they look for evidences of God as revealed in the affairs of men. A religion purely mystical makes little appeal, but a religion that is practical, that gives evidence of vital relation between Deity and humanity holds their attention and commands their earnest, thoughtful consideration.

Whether the world is growing better or worse is a question others may decide. That the situation is not hopeless is certain. In the days of the prophets Jehovah preserved for Himself a remnant among the people of Israel and through this little group

loyalty to Jehovah was perpetuated. Today more than a "remnant" of our youth are loyal to God, and would be more loyal if provision had been made for them to know more of Him. Their loyalty is in proportion to their knowledge.

Are our colleges and graduate schools meeting the call of youth by giving them the religious knowledge they want? Are they training young people to be safe, sound and sensible leaders in religious education? The conviction daily grows stronger that the work of instruction in the Bible should be given greater recognition in the curricula of our higher educational institutions.

Wanted by Public School Teachers

HENRY BARTON ROBISON

CULVER-STOCKTON COLLEGE

Culver-Stockton is a regular four-year standard college and holds a ten weeks' summer session. Along with other majors it offers a Bible-Philosophy major for ministerial students. It requires six hours of Bible of all students for a bachelor's degree. Four hours of Religious Education are offered in the junior year which receive credit in Education from the state; and it is the plan to increase Religious Education soon to a full time professorship.

Bible study by public school teachers is a new development of significance. The summer students are largely teachers. For many years no Bible was offered in the summer session, because teachers did not want it. Three years ago it was called for. Three courses of two hours each were offered: Jesus' Method of Teaching (sophomore); Paul's Method of Teaching (junior), and The Social Teachings of Jesus and the Prophets (senior). These classes have been well filled now for three years. The interest and creative activity of the students in these courses is surprising to the administration of the school. Together with knowledge of the Bible, much orientation is imparted by the teacher and the pedagogy of Jesus and Paul is constantly linked with what the teacher-students know of that subject.

These teachers consciously and unconsciously are at once wholesomely applying this new knowledge and attitude in their schools, and the college finds itself suddenly in helpful ministry to a new and large strata of its constituency. The possibilities in this are appealing, and we hope to make much of them.

Four Experiments at University of Southern California

CARL S. KNOFF

DEPARTMENT OF BIBLICAL LITERATURE

In the University of Southern California, Bible is elective but is credited on certain group requirements. Four recent experiments have been tried, with indications of success.

First, the curriculum committee has accepted two years of Hebrew as satisfying a foreign language requirement for the A.B. This has created a new interest among students and a new basis of scholarship for majors in religion. Emphasis is upon reading facility, with grammar and massoretic minutia secondary and inductive.

Second, through integration with the history department, the Bible department is offering a course in Semitic and Oriental History for students planning to take state teacher's certification. The definite purpose is to balance the undue attention given Greek and Roman pagan influences in our civilization.

Third, through integration with the department of sociology and with the school of commerce, a course in Economic and Social Study of the Bible is being given, credit to apply on a sociology or commerce major. This is spreading the Bible work far afield with gratifying results to students and administration.

These three "concessions" from established liberal arts groups are the result of careful cultivation, information, and departmental program. The reaction upon the student group is obvious. Bible is recognized. It "belongs."

The fourth experiment is of a different order. Last spring the usual examinations were supplemented by the appended Self

Rating Scale, distributed in a class of about 110 undergraduates in Old Testament History. There are several points of note.

Written assignments, with definite date for submission, stand high, while text work and collateral show relative weakness—a very general condition.

Nos. 12, 13 and 14 coordinate remarkably. Very few thought their work superior to the teacher's estimate; none indicated inferiority; an overwhelming majority acceded to the instructor's estimate. This serves as an illuminating check on the grading system, which, by the way, does not grovel before any mechanistic biological curve of averages.

There is always a question of honesty in a questionnaire, but anyone knowing this group would understand the basic validity of the figures.

There is entirely too low an average of use of Biblical knowledge to help others, but a very satisfactory exhibition of personal benefit derived. Evidently socialization is needed, an objective for which the department is now striving, thanks to this rating scale.

SELF RATING SCALE

Biblical Literature

Department of Religion

Prof. Knopf

Date

*Check each item in one of three
columns best indicating your level
of reaction*

L	A	H
O	V	I
W	E	G
	R	H
	G	
	E	

Learning:

To what extent have you

1. Understood directions first time they were given.....	3	55	43
2. Followed directions within reasonable time.....	3	70	30
3. Kept pace with assignments in text.....	19	48	32
4. Kept pace with assignments in collateral.....	21	48	30
5. Kept pace with assignments in written work.....	8	40	43
6. Been able to recall data of course.....	5	61	32
7. Been able to recall principles of Bible interpretation.....	6	49	41
8. Weighed statements of teacher and text before accepting or rejecting.....	7	51	37
9. Used data to think through to helpful conclusions.....	7	42	51
10. Derived intellectual benefit from course.....	0	18	80

Attitude:

To what extent have you

11. Done work regularly and on time.....	10	57	39
12. Done work equal to teacher's estimates and grades	7	46	37
13. Done work superior to teacher's estimates and grades	44	39	12
14. Done work inferior to teacher's estimates and grades	49	27	—
15. Been industrious in course.....	5	69	28
16. Refused to allow outside interest to interfere			
(a) Social	11	47	40
(b) Economic	20	48	28
17. Stuck to project until completed (note books, etc.)	8	47	48
18. Respected teacher's requests and instructions.....	1	36	71
19. Been confident of ability to master the course.....	1	43	55
20. Used new knowledge to help others.....	20	34	55
21. Derived spiritual or emotional benefit.....	3	21	73

PRACTICAL PROJECTS IN CO-OPERATION*An Attempt at Closer Co-ordination*

F. W. SCHNEIDER

MORNINGSIDE COLLEGE

Several years ago the heads of the departments of "Bible and Religion" and "Religious Education" at Morningside College took under advisement the feasibility of combining the two departments. After a careful consideration of the project the merger of the two departments was effected. The department now is the department of "Bible and Religion" and comprises four divisions: Bible, Religion, Religious Education, and Missions. Those employed in the department have found no reason to regret the change, but rather find that the merger has strengthened the department and has made adjustments easily possible that were practically impossible before the merger.

About a year ago it occurred to this department that a further coordination of courses in related departments of the College might be possible and desirable. A meeting of the heads

of the Departments of Bible and Religion, Economics and Sociology, Education, and Psychology and Philosophy was called for the purpose of considering what courses in these departments are related, and what might be done to reduce overlapping of courses in one department with courses in other departments. The conference was highly satisfactory and resulted in a closer correlation of these more or less related departments and the elimination of considerable overlapping of courses.

A Word from Wheaton College, Massachusetts

ELLEN E. WEBSTER

DEPARTMENT OF BIBLICAL LITERATURE

VIOLET B. ROBINSON

INSTRUCTOR IN ORAL ENGLISH

The head of the Department of Biblical Literature and the instructor in Oral English, in Wheaton College, are putting into practice a plan whereby they correlate special assignments, in the belief that they will thus economize in time and improve the quality of the work. This correlation is not arbitrary. It functions only when students voluntarily choose to combine the original work which is required in both courses, developing Bible themes in the form of stories, dramas or pageants. The development of these themes receives academic credit in both the Bible and the Oral English Departments.

The correlation is based on sound educational values, for, in working out the projects, the students get the thrill of creative work, they gain skill in visualization, they come to realize something of the importance of stories which have lived through the centuries, and they get the reaction to their efforts from a widened circle of people. This coordination of interests is especially valuable inasmuch as there is a dearth of material which presents religious themes in a form suitable for dramatic production on Young Women's Christian Association programs, in community centers, as church entertainments, and in colleges.

An interesting example of what may be done by cooperation of this type is shown when the two academic departments unite with two student organizations to produce a play upon a Biblical theme. The play is chosen by a committee composed of the Professor of Biblical Literature, the Director of Dramatics, and students who represent the Y. W. C. A. and the Dramatic Association of the college. The department of Biblical Literature makes itself responsible for the research necessary for correctness of interpretation, costuming and scenery, and gives credit for this and other work connected with the production. The instructor in Oral English supervises the dramatization, casting and coaching, and permits students taking part to substitute this training for similar training under the department. The Dramatic Association takes charge of the details of production, making possible the maximum of finish in the minimum of time. The Y. W. C. A. sponsors the play, as a means of interesting new students in the organization and of broadening its contacts throughout the college.

Under these conditions, the required study of the Bible and training in Oral English are undertaken in the spirit of affectionate enthusiasm which only a definite project can inspire; the academic and the social life of the college are linked in a way that is helpful to both; best of all, teacher and student become fellow-workers, re-creating, for themselves and for the college, the stirring pageantry, drama, and religious emotion of the Biblical narratives.

Community Service by Brown University

HENRY THATCHER FOWLER

DEPARTMENT OF BIBLICAL LITERATURE AND HISTORY

The Department of Biblical Literature and History in Brown University is this year conducting two seminars, open to graduates and qualified undergraduates. Each has attracted the registration of a number of clergymen from Providence and vicinity. The members of one of these courses are engaged upon an historical investigation of the relation between Apostolic Christianity and the popular religions which were its most formidable

competitors—the "Mystery Religions." The work is led by the Assistant Professor of Biblical Literature and the History of Religion, Dr. Millar Burrows. The other seminar is occupied with investigations in the history and problems of the teaching work of the Church, under the leadership of Mr. Vernon Rice, A.M., General Secretary of the Rhode Island Council of Religious Education, who has been appointed Lecturer in the Biblical Department of the University.

These two seminars afford a new example of the long-standing spirit of co-operative fellowship between the Biblical department of the university and religious organizations of city and state. For years past, the Rhode Island Council (formerly the State Sunday School Association) and the Extension Department of the University have united in the conduct of a Community School of Religion, under the Directorship of Dr. M. E. Bratcher, who is both University Instructor and Associate Pastor of a large city church. Similar union of effort is seen in the conduct of the Summer School of the State Council and in the cooperation between the Diocesan Commission on Religious Education of the Episcopal Church, the Biblical Department of the University, and the Community School of Religion.

With two full-time professors and two part-time teachers, both former graduate students in the Biblical department, Brown is now pretty well equipped to meet the needs of regular graduate and undergraduate instruction and of a large extension work, in Biblical and allied studies.

Brief mention may be made of another course which will, perhaps, be of interest to some. Many years ago, at the Buffalo convention of the Religious Education Association, the writer suggested the desirability of a freshman course in the ancient history of the Near East. This semester, for the first time, the organization of the freshman curriculum at Brown has made it possible for him to try his own suggestion. Under the title, "Ancient Civilization—Oriental," coordinate with "Ancient Civilization—Greek" and "Ancient Civilization—Roman," he is conducting a sketch-course dealing with the history, art, literature, and religion of Egypt, Babylonia, Phoenicia, and Palestine. To him the course is proving an interesting undertaking.

Wesley College School of Religion

ISAAC S. CORN

DEPARTMENT OF BIBLICAL LITERATURE

Wesley College School of Religion is a denominational school affiliated with the State University of North Dakota. Its purpose is to supplement the work of the state institution by offering courses in religion which tax-supported schools are not expected to offer. In the fulfilment of such a purpose it is now far beyond the experimental stage, having twenty-one years of successful and high grade work to its credit as an affiliated institution.

The University of North Dakota allows credit for all work done in Wesley College School of Religion. A student taking his degree at the State University may do as many as thirty-two hours of his work in Wesley College. Such work may be counted on majors and minors in the University or may be used as free electives as the case may require.

The Department of Biblical Literature of Wesley College aims to acquaint the student with the various books of the Bible in such a way as to help him discover and appreciate their literary, moral and religious values, to the higher end of helping him become a more intelligent and useful Christian member of society. To this end it offers courses designed to give the student a full and well-balanced Biblical training suited to undergraduate days. Such courses as Old Testament History and Religion, New Testament History and Religion, Inter-testamental History and Religion, The Social Teachings of the great Hebrew Prophets and of Jesus, The Bible as Literature, The Bible, Its Origin, Nature and Permanent Worth, etc., are offered.

Wesley College also offers courses in Religious Thought in American and English Literature, History of Christian Progress, History, Philosophy and Psychology of Religion, etc. The success of the total enterprise is indicated by the fact that, not counting the engineering, mining and other technical schools, to whose degree work in religion does not apply, substantially 20 per cent. of the students in the State University elect courses in religion in Wesley College.

The Butler University College of Religion

BRUCE L. KERSHNER

DEPARTMENT OF NEW TESTAMENT HISTORY AND LITERATURE

The Butler College of Religion is in its second year. It is an integral part of the Butler University system, and was designed to provide instruction of graduate rank for young people entering the ministry of the Gospel, or other work of a religious character. The originators of the plan feel that the educational standards of the ministry should be lower in no respect than those of any other of the learned professions, and with this end in view have so integrated the class work of the College of Religion with that of the College of Liberal Arts that degrees granted by either of these colleges represent the exact equivalent of scholastic work.

Graduate degrees in the College of Religion are based upon the classical A.B. of the College of Liberal Arts and require collegiate credits equal in number and value to similar degrees conferred by that College; for the A.M., thirty additional semester hours; for the B.D., ninety. Much of this work may be taken in the College of Liberal Arts. The distinctive feature lies in the fact that it is taken under the supervision of the faculty of the College of Religion and in accordance with the regulations of that institution.

The management is not unmindful of the danger that the ministerial student may sharpen his mind and dull his soul in the educational process. It sees no more reason to send inefficient, educated men into the ministry than to send inefficient, uneducated men: we want education and efficiency. In line with this purpose a rather elaborate series of courses in pastoral theology covering the field of the ministry and that of lay workers, as pastoral helpers, ministers' secretaries, religious educational directors, etc., has been worked out and is included in our catalogue offerings. The general plan of work offered by the institution would seem to be meeting with public approval for the enrollment the second year is slightly more than double that of the first.

ENCOURAGING NOTES FROM PROGRESSIVE WORKERS

Tarkio College, Missouri, under the leadership of Professor J. B. Work, the head of the Biblical department, reports a recent development in the formulation of a large class for adult Bible study which meets on the Sabbath and another smaller class for village people which meets on Saturday afternoon. The students of the department are a connecting link between the college and the town.

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The Rev. Seldon B. Humphrey, A.M., B.B., a recent graduate of Yale Divinity School and a graduate student of that institution, began work at *Defiance College* in September as Professor of Religious Education. He will have charge of and give his whole time to the Department of Religious Education, which now receives full academic status.

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Professor F. B. Oxtoby has sent in "A Code of Ethics for College Students" worked out by the *Huron College* Ethics Class of 1924-25 (seniors for the most part) which was given to the class of 1925-26 for criticism by whom a few changes and additions were made. The August issue of *Religious Education* has an article about the code with some comments by Huron College students upon it and suggestions as to definite means by which the college can more nearly approach the ideals of the code. The document is sane and practical. Among its sanctions are the following:

This code is an application of the general principles of ethics to the special obligations, rights, and privileges of college students.

Such customs and traditions as are deemed necessary to college life shall be recognized and respectfully observed at all times.

It shall be held unethical to mar or disfigure any college property. The student shall feel morally bound to care for and preserve library books and other college property entrusted to him.

Every student shall endeavor to foster a spirit of democracy and shall discourage, as far as possible, favoritism in any form.

The student shall strive to maintain as broad a view as possible concerning differences of opinion, and shall neither condemn nor harshly criticize the actions or convictions of another, whose actions or convictions do not in any way jeopardize the moral integrity of the student body.

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Mr. Frank C. Foster, of *Hampton Institute*, writes that that institution has had Bible instruction from the day it was founded. Only recently, however, has college work been undertaken and in this schedule no place has been found to give a course in Bible. Through the action of the faculty a course is now to be given college students. He says: "On this we are working. It will begin next year, a required course for all four-year college students. We are looking to CHRISTIAN EDUCATION to give suggestions that will help us to correlate this course with the work given in the academic years."

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Professor Florence M. Fitch, of the Biblical Department of *Oberlin College*, after spending the summer in Europe and the Near East, is now in Jerusalem, where she is registered as a pupil in the American School of Oriental Research.

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The goal of the instruction in the Bible at *Earlham College* is primarily to give the student as a part of his basic training for life a working knowledge and appreciation of the literature of the Bible.

Introductory courses in Biblical Literature, with upper class courses in Old Testament History, Life of Christ, Literature and Life of the Early Church, are the basic courses. Work of more technical character is given in Methods in Religious Education, but these are considered as vocational in nature and are less generously supported by the students. All of the work is elective and an average of about 200 semester hours' work is carried in a student body of 500.

Professor Millar Burrows, of *Brown University*, writes:

By far the most significant experience I have had lately in connection with the task of college Bible teaching was the "week of work" of the Fellows of the Council on Religion in Higher Education, held at Lisle, N. Y., in September. Most of the men who took part were already engaged in teaching, so that their discussions took the form of a sharing of experience as well as a consideration of principles.

The conference was divided into three groups according to the subjects which the men were teaching or expected to teach. The Bible Literature group undertook the task of outlining an introductory one-year course in Biblical Literature and made a list of courses which should be available for students majoring in the subject. All this was based upon a thorough discussion of the aims of college Bible teaching in relation to the comprehensive purpose of a liberal education. Methods of teaching were also considered in some detail.

Naturally the members of the group did not entirely agree in all these matters, but, beginning with what appeared to be widely divergent opinions, they reached a surprising degree of unanimity on the main points. There was a general feeling at the end of the week that every member of the group had made a real contribution and every member had made some definite advance in his thought on these questions.

A report of the week's deliberations was drawn up and presented to the whole conference. The conclusions reached were anything but conventional.

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President L. L. Sprague, of *Wyoming Seminary*, says:

For many years we have required Bible Study in our college-preparatory department, numbering some three hundred students, with a recitation once a week, namely, on Monday.

We also have very active Christian Association work and require students to attend chapel daily in the academic week.

Our seniors are required to take Joshua, Judges, Ruth and Samuel. The lesson usually consists of four chapters. The juniors are required to take the Pentateuch. The freshmen study the Gospels and the sophomores the Acts of the Apostles and the Epistles. I am sure that our students will enter college with a more accurate knowledge of the Holy

Scriptures than has generally been ascribed to college students.

I am very glad to note, however, that the colleges are employing more and more yearly the Word of God, as found in the Holy Scriptures, in their curriculum. Once in a while a student here will ask, "How is it that King Saul of the Hebrews could have done any hazing of Christians as Saul of Tarsus?" It has been gratifying to note the improvement of our students in the knowledge of the Holy Scriptures.

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For a number of years *Morningside College* experimented with a course in Bible designed for freshmen in college. Preliminary examinations on the very simplest content of Bible knowledge convinced Professor F. W. Schneider that the course for freshmen must be a very elementary course. He says:

When I took up the work here the course was a one-semester one-hour course. The first year convinced me that I could get nowhere with the course in that short time. The following year the course was expanded to a one-hour full-year course. I have been finding the allotted time too short still, and shall try to have it extended to a two-hour full-year course.

In the course of these years I have also experimented with several texts, none of which proved satisfactory for the purpose I had in mind. When I began with a study of the Bible in the making, there was insufficient time left for a study of the Bible itself; when I began with a study of the Bible itself, there was insufficient time left for a study of the Bible in the making. For that reason I am this year not attempting to do both, but purpose no more than a very elementary study of the Bible itself. Instead of a text book I am placing into the hands of the student a brief and simple outline of the work to be done. The outline covers only the most essential facts *about* the Bible, the main emphasis of the course being on a brief study of the various books of the Bible. The student's text book is the Bible itself, and copious reading assignments from the Bible are made. When the course is extended to two hours, I hope to give one semester to this study and the other semester to a study of the Bible in the making.

Professor A. C. Piersol, head of the Department of English Bible, *Illinois Wesleyan University*, reports thus:

From year to year our Bible class groups become increasingly interested and interesting as together we endeavor to vitalize the Bible and to humanize religion. Whether in survey of Hebrew history, of prophetic teaching, or of the teaching of Jesus, the dominant note of the classes is for application to present-day life and problems.

To get the roots and relationships of the Hebrew people, to note the facts and forces in the making of a nation, to see within the laboratory-like compass of ancient Canaan the actions and reactions in the unmaking of this nation, to turn all this and more as a light upon the three main relationships of our present-day complex civilization, the family, government, and private property, altogether is very illuminating and suggestive.

With literature following life, the members of the classes come to note the *why*, the *what*, and the *when* of the literature of the Bible, realizing that different writers, in giving the needed religious instruction for their times—as they see the need, are prone to idealize the past, and betimes to glorify the future.

Under both the prophetic teaching of the Old Testament and the teaching of Jesus in the New, we of Illinois fully feel that the only hope for our complex civilization is that business and politics, which are indissolubly interwoven, have a thorough intermixture of ethically vital religion.

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Professor O. W. Carrell, of *Nebraska Central College*, writes:

Eight separate courses are now being offered in our Department of Religious Education as follows: The Life of Christ; The History of the Hebrews; The Preparation and Delivery of Sermons; Church Methods and Problems; The Rural Church; The History of the Society of Friends and two courses in Training for Leadership. The latter courses are based upon the Standard Training Course prescribed by the International Council of Religious Education and consists of an elementary and an advanced course.

A keen interest is being shown in the work offered and a large number of young people are availing themselves of these various courses.

RELIGIOUS WORK IN UNIVERSITIES

HERBERT E. EVANS, EDITOR

Lutheran Student Conference, Madison, Wisconsin

Lutheran students in all parts of the United States and Canada are planning to attend their Second International Lutheran Student Conference at Madison, Wis., December 30 to January 2. The Conference is meeting at the call of the Council of the Lutheran Student Association of America.

The general topic is—Lutheran Students and the Lutheran Church. Under this heading the topics to be considered are:

What is the church and what is it for?

What are the responsibilities and opportunities of the Lutheran Church in America;

What is the Lutheran Student Association of America and how is it related to other young people's organizations and other student associations;

What are the responsibilities and opportunities of Lutheran students;

Each of these topics will be presented by a prominent leader of the church. Student commissions are at work upon them at the present time. After their report several hours will be given to the discussion of the topics.

The Lutheran Student Association of America was organized in 1922. Its first general conference was held at Rock Island, Illinois, in 1923. Its constitution requires that there shall be a general International Conference at least once in four years. Regional conferences in six regions covering all parts of the United States east of the Rocky Mountains are held annually. Pacific Coast regions are in process of organization. A noteworthy feature of this movement is that it was begun spontaneously by Lutheran students and has been managed and financed by them throughout.

The movement publishes a paper, *The American Lutheran Student*, which appears eight times during the college year. It carried news items and articles of particular interest to Lutheran students.

Milwaukee Student Conference

We are facing another National Conference in Milwaukee, December 28 to January 1. From the printed matter received, it is said that the conference is not to be one for students who have done little thinking on the problems to be raised, but rather for a group of three thousand mature students and advisers who have tried to solve questions of race war, campus standards, economic, political, and personal adjustment. One rather hesitates going into local promotion for another national conference, for what it usually means is that a group of students attempt in two or three days to settle the problems of the world. These conferences are very expensive and require a great deal of promotional effort. Too often we have tried to send our leading lights, such as activity men, to these gatherings.

There is a great need for a conference of the Milwaukee type in college work to-day. The conference as far as local work is concerned will be a failure unless every student worker sends to Milwaukee the best material available. Among the speakers and leaders will be such men as G. A. Studdert-Kennedy, of England, Charles W. Gilky, of Chicago, Kirby Page, of New York, Bruce Curry, Mordecai Johnson, Harrison Elliott, Henry Sloane Coffin, Reinhold Niebuhr, Powers Hapgood, Thomas Hazlett. The theme of the conference is, "What Resources has Jesus for Life in Our World?" A very interesting syllabus has been prepared and may be secured from the Council of Christian Associations, 347 Madison Avenue, New York City.

Eastern Region Conference of Church Workers in Universities

The Eastern Regional Conference will be held at Briarcliff Lodge, New York, on Wednesday and Thursday, January 26 and 27, 1927. Briarcliff Lodge is twenty miles away from New York City and one of the most beautiful country clubs in the land. The full program of this conference will be printed in the next issue of CHRISTIAN EDUCATION. The conference will be under the supervision of the Rev. Newton Fetter, of Boston, Massachusetts. Advance information points to one of the most successful conferences this group has ever held.

Church workers in universities and colleges serving in the eastern part of the country are urged to save these dates.

Indiana University

The School of Religion at Indiana University, of which Dr. Joseph E. Todd has been dean for many years, has on its faculty this year, in addition to Dr. Todd, Dr. Charles W. Harris, of the Westminster Foundation, and Dr. Clarence E. Flynn, of the Wesley Foundation. Although the school was founded by the Disciples, definite plans for inter-denominationalizing it have been adopted. The offering of courses by the Presbyterian and Methodist University pastors is a step in the fulfillment of these plans.

The Churches in the Official Freshman Week at the University of Minnesota

At an informal meeting of members of the university faculty and university pastors on June 1, 1926, tentative plans were made. It was suggested that one evening during Freshman Week should be set aside for the churches. Subsequently, this plan was accepted, both by the university authorities and by the Council of Religious Workers. The university also requested the Council of Religious Workers to sponsor a vesper service on Sunday at the conclusion of the week. Hence, on the official program for Freshman Week, the freshmen saw that they were expected to attend a church social on Wednesday evening and a vesper service on Sunday afternoon. Most of the churches provided dinners, followed by a social time. The reservations for the dinners were made by the freshmen at the offices of the Christian Associations. More than 100 students attended each of these gatherings. At each one there was a number of upper classmen and faculty and announcements were made about the religious program of the university and the church itself. It is the concensus of all that the plan worked splendidly and a letter from the dean of the university expressed the thanks and appreciation of the school for this cooperation of the churches.

Book Reviews

The Church at the University is the title of a new book by the Rev. William Houston, D.D., Presbyterian University pastor at Ohio State University. In the January number of CHRISTIAN EDUCATION a review will be printed. Copies of the book may be secured direct from Dr. Houston, 1652 Neil Avenue, Columbus, Ohio.

The following book reviews are by Dr. W. F. Sheldon, General Secretary of the Wesley Foundation Committee of the Methodist Episcopal Church.

1. An old volume from across the sea—*The Life of Henry Drummond*, by George Adam Smith. Henry Drummond may be called, after a fashion, a forerunner of the type of worker you, as university pastor, are. His was a life of ministry keyed to the service of the students and your own ministry may be enriched if in the perusal of these pages even a touch of his mantle falls upon you.

2. *My Education and Religion*, by George A. Gordon. Houghton Mifflin Co., Boston and New York. Dr. Gordon has preached to many generations of students. Several of his chapter headings suggest sermonic subjects. The secret of the long sustained quality of his career will repay inquiry and meditation.

3. *The Life of Alexander Whyte*. I am not thinking pro or con of the theological tenets held by this great man. I am thinking of the man, the scholar and the preacher he was, and of the books which he brought before the classes of young men and women to whom he lectured in a warmly evangelistic spirit for many, many years. I am thinking of Hugh Black and John Kelman who served as his associates and with him ministered to thousands of university students—and I am thinking of you.

If you do not know *The British Weekly* you have missed something. If you do know it, you will be more than interested in *The Life and Letters of William Robertson Nicoll* by T. H. Barlow, Geo. H. Doran Company, New York. "This volume reveals . . . the cherished friend of men and women eminent in varied spheres of thought and learning." . . . "Scotland has conquered England by virtue of her parish schools." Real men those

school-masters. There *may* be room for some good men at the *bottom* of our school systems.

"In early life there is an opinion that the obvious thing to do with a horse is to ride it; with a cake to eat it; with sixpence to spend it. A few boys carry this further and think the natural thing to do with a book is to read it. Such a boy was Nicoll." When a boy goes from the backwoods to the university it is "to pass from prison into a larger air, to taste the sweets of friendship and liberty." Are you not helping boys and girls to walk through such portals towards the kingdom of heaven?

Another book, praised not too warmly by many distinguished people, is the best single book I know, after the New Testament, for the root of the matter for this day—*The Christ of the Indian Road*, by E. Stanley Jones, Methodist Book Concern. The Federal Council Bulletin says of this book, "it is a glowing story of the power of Christ in a man's life, . . . an almost matchlessly stimulating sidelight on methods of evangelism," an observation doubly true for the secret of really successful evangelism in colleges and universities.

Are Students Worthy of Liberty?

HUGH MORAN

CORNELL UNIVERSITY

"Shall I or shan't I, that is the question? Shall I get up and go to church, or shall I have my breakfast in a bath wrapper, and then sit around the house and read the Sunday paper until dinner time?" It doesn't seem to matter so much, this once, how you or I decide that simple question, but in the long run, week by week, it is one of the most fundamental decisions a student has to make during his college course.

In the modern literature on the philosophy and the psychology of education, our professors are writing whole chapters and volumes on habit formation and the control of conduct by habit. If education is possible at all, it is possible to direct and maintain certain desirable habits and to squelch others. Whether or not

we accept Thorndyke's theory of S-R. bonds, and the neurones of secondary connection, we will have to agree that right habits of thought and conduct constitute the major part of an education and the foundation of character.

Until recently university and college administrations sought to impose what they had decided to be right habits on their students. There were proctors and police, rules and regulations, required chapel and specified courses in religion. This was not altogether successful, and never was there a more incessant demand on the part of students for more liberty than to-day.

Cornell was one of the first universities to grant practically full personal liberty to its students. This was a great experiment, and it is still an experiment. Is it successful? Will it be ultimately so? One would be rash to give an unqualified "yes" as an answer. Two important eastern colleges have recently moved in the opposite direction—toward a more stringent control of undergraduate life.

Our answer to this question is this: The experiment of granting full personal liberty to undergraduates can only be successful if the control and direction formerly exercised from above shall be replaced by self-direction in the individual.

The elimination of required chapel and religious courses and exercises in the foundation of Cornell University was not part of Andrew D. White and Ezra Cornell. They were both very religious men and this act was a great act of faith. They believed that religion would flourish best in an air of freedom. Are we to justify their faith, or are we to let a little laziness and the Sunday newspaper smother it?

There is a prevalent opinion that religion does not consist in going to church. True—in a measure—but a dangerous half truth. For if no one went to church there would be no church, both we and the country would suffer irreparably. Religion is indeed something very personal, but it does not flourish and can not be transmitted alone, in a dark corner. It needs light, air, activity, association. Our religion becomes actual only as we express it. We learn by doing. Our attitudes, thoughts, ideas, and ideals are largely those of the groups with which we associate. If we as students are to show ourselves worthy of the faith that has been granted us, and if we are to preserve the great

values of religion on which our life is founded, "let us hold fast the profession of our faith without wavering, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another."

THE BOARDS' EXCHANGE

Exalting the Bible in Presbyterian Colleges

Within the past decade there has been secured a total of \$2,000,000 for the endowment of chairs of English Bible and Departments of Religious Education in Presbyterian colleges. The movement to endow Bible chairs in Presbyterian colleges began in 1914 when the Presbyterian College Board was advised that it would receive approximately \$100,000 from the estate of the late John C. Martin for the purpose of encouraging the more efficient teaching of the English Bible in colleges. The question arose as to how such a bequest might be most effectively used and Dr. Jas. E. Clarke, who had recently become associate secretary of the Board, was asked to make a survey of the colleges and present the facts as to Bible teaching.

Starting with the conviction that the Bible was well taught in all Presbyterian colleges, Dr. Clarke later confessed that the facts which he discovered "spoiled a perfectly good speech." The facts indicated that, comparatively speaking, the Departments of English Bible had been neglected because other college departments had developed so rapidly that the Bible work suffered by comparison. Upon the basis of his report it was determined to offer the interest on \$5,000 portions of the Martin Fund to colleges which would raise \$20,000 exclusively for Bible chair endowment. Through publicity in the church papers and by means of leaflets interest was aroused throughout 1915 and 1916, and in the latter year there was launched a movement to obtain \$1,000,000 for Bible chair endowment as a means of celebrating the Luther quadricentennial in 1917. Through these activities the enterprise began to attract the attention of the whole church in 1916.

Meanwhile there was one lay member of the College Board who was quietly but intensely interested in the discovery that all the colleges of the church together had only about \$300,000 of Bible chair endowment and in the movement to supply a pressing need. One day Dr. Clarke was talking with him about the peculiar need and opportunity at Westminster College, Utah, and invited him to contribute \$10,000 toward that missionary institution in the Mormon country. The invitation was accepted, but it was specified that the \$10,000 should be for the endowment of a chair of English Bible. With this incident, small in itself, began a movement which resulted in \$2,000,000 in less than ten years.

Having signified his interest by this one gift, this same generous layman concluded that he could make no better use of the funds entrusted to him than by assisting other institutions to make adequate provision for Bible teaching. Accordingly Dr. Clarke gathered and placed before him a complete exhibit of the conditions and needs at all Presbyterian colleges, and in June, 1919, he received from this friend of the cause the first \$50,000 toward the establishment of The Mary D. Synnott Bible Chair Endowment Fund. In September the trust was formally accepted by the new Presbyterian General Board of Education and a plan was worked out for its administration as a fund which would challenge the raising of additional sums.

In 1922, at the suggestion of this same friend, Dr. Clarke made another complete survey of the situation as to Bible teaching and was able to report that the \$1,000,000 mark had been reached and passed. Nevertheless, the study revealed many colleges still lacking adequate endowment for their Bible work. Together the generous friend and the secretary studied the figures and needs with the result that the latter was authorized to say to the Board in February, 1923, that an additional \$85,000 would be provided as a further challenge to the colleges. With few exceptions these challenges were promptly met by friends of the colleges throughout the country, the result being that by 1926 the colleges themselves held over \$1,500,000 for Bible chair endowment while the Board held in trust, assigned and unassigned, a total of \$380,000

of productive funds for the same purpose. But this was not all. The Board also held a second Bible chair fund subject to annuity with a book value of \$150,000 but with a market value much greater. Thus the Bible chair funds alone had increased from about \$300,000 to over \$2,000,000.

During the more recent period there developed a parallel but more comprehensive movement which is still in its infancy. The generous donor felt that no college should receive the interest on more than \$10,000 held by the Board for a single Bible chair and, therefore, when he voluntarily proposed increasing this particular fund it was pointed out that some change must be made or the Board might have more money than it could use under the conditions imposed. Finally it was suggested by the secretary through whom other plans had been worked out that an entirely new fund should be established—a fund for the endowment of Departments of Religious Education, the Bible chair to be one of at least three chairs in such departments.

The importance of thorough-going training for religious leadership, not only in the Bible but in related subjects, such as church history, missions, religious pedagogy, psychology, etc., was quickly recognized and the result was a gift of about \$200,000 to establish The Mary D. Synnott Fund for Religious Education. This fund was also used as a challenge. Each of four colleges was offered interest at 6 per cent. on \$50,000 if each would raise \$100,000. All four met the conditions and thus about \$400,000 more was added to the working capital of Presbyterian colleges, the income to be used for the training of leaders in the field of religious education. More recently another sum of like amount has been placed with the Board of Christian Education for the same purpose, though on an annuity basis. This means that in the course of time an additional \$200,000 will become available. Thus the total amount, including the gifts subject to annuity, has really increased from about \$300,000 to about \$3,000,000 in less than ten years' time.

Of course many friends of Christian education have cooperated to bring to pass this cheering result. Yet it remains true that what has been accomplished is mainly due to the vision and wise

procedure of one modest layman who has been blessed with funds which he regards as a divine trust. The stimulation and inspiration which have followed his method of administering this trust have incited others of smaller means to like devotion, and there is a good reason to believe that the next decade will see even greater achievement because of the interest which has been aroused through a careful study of the facts and a wise as well as devoted leadership.

The Disciples Press Forward

Dr. H. O. Pritchard, of the Disciples Board of Education, reports that 3,517 Disciples churches gave to Christian Education during the past missionary year. No such number ever before gave to this great cause. Furthermore, their total gifts to current support, endowments and betterments amounted to \$978,741.66—slightly less than one million dollars. When this Board began its work the annual sum for these same purposes was insignificant.

The Department of Endowments of this Board has assembled in cash, pledges and other assets the huge sum of \$4,051,077.91. This great sum has been gathered not from a few large givers but from the rank and file of the church, 43,849 persons making such gifts. More than 400,000 attendants have been present to hear the more than 3,000 addresses which have been delivered regarding Christian Education. These figures do not include the work of colleges directing their own campaigns.

The productive endowment of Disciples colleges during the year past was increased by the sum of \$1,588,171.07, while buildings and grounds have increased by the value of more than a million dollars. The total assets of the institutions cooperating with this Board now amount to \$30,932,343.82. When Disciples Board was organized in 1914 the total assets of all the institutions amounted to less than eight millions of dollars. The figures throughout this report apply to only the twenty-seven institutions cooperating with the Board of Education.

It is impossible, of course, to tabulate spiritual resources. There are norms, for measuring education institutions from the

standpoint of standardization. Judged by these norms, great advancement has likewise been made. But there are no measurements for the intangible and the unseen, which in the last analysis are more important than financial statistics or even educational standards. Nevertheless, by reason of personal contacts with and visitation to the colleges we venture the assertion that the gains in the realm of the spiritual have been as marked and inspiratory as have been the material and the measurable.

IF YOU DO NOT SEE WHAT YOU WANT—

Q. (18)—Can you refer me to any convenient source of information as to the increase during the last ten years in the costs of administration in colleges and universities?—*H. N. M., New York.*

The cost of administration in the colleges and universities of the United States has increased from fifty to one hundred per cent. in the last ten years. Ten years ago the smaller colleges felt reasonably comfortable if they could pay their professors \$2,000 per annum. Now, they set their minimum limit at \$3,000, and of course many of them are paying \$3,500 to \$4,000. The salaries recommended by the standardizing agencies approximate nearer to \$4,000 than to \$3,000. Of course, in the large universities, particularly those located in the cities, the salaries are much higher. Other items of college administration have increased at about the same rate as the salaries.

You can get an authoritative estimate of the general scale of expenditure by referring to Mr. Trevor Arnett's book, "College and University Finance," published by the General Education Board, 61 Broadway, New York. In our Survey of Davidson College in *CHRISTIAN EDUCATION*, May, 1926, you will see a concrete application of these principles to that institution. In the November, 1926, number of the Association of American Colleges *Bulletin*, President Donald J. Cowling, of Carleton College, will answer the question—"What Should it Cost to Administer a College of 1,000 Students?"—*R. L. K.*

Q. (19)—What is The Uniform Trust for Public Uses?—W. E. S., Ohio.

It is an instrument for the declaration of a trust. A man may use it during his lifetime or have it effective after his death through his will or through a life insurance policy. It makes full provision for all of the ordinary requirements in the administration of trusts in harmony with the laws of any state and, in case a trust would become ineffective by reason of changed conditions, provides that a qualified committee, in cooperation with the trustee, may modify details of the requirements so as to turn the benefits into the channel which obviously the testator would choose were he living and thereby it obviates "the blight of the dead hand." Its terminology, its implications and its provisions are as broad as humanity's needs. It is capable of serving any object anywhere.—A. W. A.

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Q. (20)—Can you advise me where I may secure a catalogue containing a list of fellowships offered to persons who wish to secure assistance to enable them to go on and get a master's degree, either in the United States or in England?—D. A. S., Michigan.

Fellowships open to American students abroad are listed in a bulletin of The Institute of International Education, 522 Fifth Ave., New York City—Sixth Series, Bulletin No. 1. I know of no complete list of fellowships available in this country. Dr. Vernon Kellogg, Secretary of the National Research Council, B & 21st Streets, Washington, D. C., has published a list of technical fellowships. The Russell Sage Foundation, 130 E. 22nd Street, New York City, has just issued a revised edition of its bulletin on "American Foundations," No. 78, which is a convenient reference handbook on this and similar matters. The United States Bureau of Education and the American Council on Education, both at Washington, D. C., might assist you in discovery of fellowships, though they have no printed matter on the subject for distribution.—R. L. K.

Q. (21)—In a college of liberal arts should there be a department of education? If so, should educational subjects be given in the first year, and what should be the character and scope of such a department?—*J. E. S., North Carolina.*

A liberal arts college may or may not have a Department of Education; it depends altogether on the service which the institution is hoping to render. Does your immediate constituency require additional teacher training service? The question, again, as to whether educational subjects ought to be given the first year will depend on local conditions and particularly on the laws of the state. Most states make certain minimum requirements for teachers in the public schools, and of course those requirements have to be met.—*R. L. K.*

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Q. (22)—I am very eager to secure some information regarding any investigations that may have been made concerning the teaching load of members of college and university faculties. I am under the impression that some data has been collected and published, but I am not able to put my hand upon anything. If you can give me information regarding where such data might be secured or regarding any investigation that is under way, I shall appreciate it.—*G. B. W., Washington, D. C.*

You know, no doubt, that the various standardizing agencies have ruled that teaching schedules exceeding sixteen hours per week per instructor should be interpreted as endangering educational efficiency. The North Central Association, for instance, says: "The number of hours of classroom work given by each teacher will vary in different departments. To determine this the amount of preparation required for the class and the amount of time needed for study to keep abreast of the subject, together with the number of students, must be taken into account. . . . Institutions which have teachers whose schedules exceed sixteen recitation hours or their equivalent per week must report the facts annually to the Commission on Institutions of Higher Education." You will find significant application of the principle involved in Professor Reeves' article on "The Cost of College

Education" in the Association of American Colleges *Bulletin*, May, 1926, p. 144, and in our Survey of Davidson College, CHRISTIAN EDUCATION, May, 1926.—R. L. K.

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Q. (23)—The Alumnae of ———, through a committee, are investigating the entrance requirements of our college with special attention to selective systems of admission. Have you made a study or any investigations along this line? If so, will you kindly send me the results or conclusion obtained?—H. H. H., *New Jersey*.

The Association of American Colleges has given the subject of entrance requirements continuous attention through its Commissions on Organization of the College Curriculum and College Personnel Technique. Dr. Clyde Furst, of the Carnegie Foundation, has done more research in this field than perhaps any other man. As to specific phases of the subject, plans are constantly changing. You should by all means get data direct from Dartmouth, Chicago, Swarthmore and Wellesley. There is no "standard plan." Consult the report of Committee G of the American Association of University Professors, A. A. U. P. *Bulletin*, October, 1926, and note the bibliography on the subject.—R. L. K.

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Q. (24)—I would like some statistics showing the growth in attendance of both men and women in American colleges and universities during the past ten years. I do not know whether such statistics have been compiled.—M. C. C., *Ohio*.

Statistics showing growth in college enrollments are furnished by the United States Bureau of Education in a report for 1923-24, published a year ago—*Bulletin No. 45*. The report also contains other valuable data in re teachers, students and financial status of all institutions of higher education in the country.—R. L. K.

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Q. (25)—Have you any information relative to the amount and quality of vocational guidance work done in liberal arts colleges?—F. J. F., *Iowa*.

The most extensive work is being done by a committee of the American Council on Education under the direction of Dean Herbert E. Hawkes, of Columbia College. The work was carried out under direct supervision of President Hopkins, of Wabash College. The report is soon to be published. In the meantime see Ben D. Wood's report in the *A. A. C. Bulletin*, May, 1925, p. 209.—R. L. K.

HERE AND THERE

The largest check to the endowment fund of the College of Liberal Arts of Northwestern University in its eighty years of existence was received on April 28 by President Walter Dill Scott. The amount of the check was \$418,841.98, and the donor was the General Education Board of New York. A second installment of the promised gift of \$600,000 was made by the Board on July 1, 1926, thus fulfilling an agreement made two years ago with the university. Under this agreement Northwestern was to raise the one million four hundred thousand towards the two million needed for the College of Liberal Arts.

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A recent survey of the student body of the Yale divinity school strikingly illustrates the change now taking place in the religious life of New England. There was a time when this school was regarded principally as a place for the preparation of ministers for the Congregational churches of New England. Now students from the Congregational churches and colleges of New England are far in the minority. The present student body is largely composed of young men from the west and south. Of the 277 now enrolled at Yale, Methodists are the most numerous, with Disciples second, Baptists third, and Congregationalists a bad fourth with only twenty-seven men.

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Rollin Lynde Hartt contributed an interesting article to the *Homiletic Review* in October on the revolution in divinity school training in which he gives due credit to the work of the Council of Church Boards of Education in this field.

The discussion of "A New Theological Seminary Curriculum," by Dr. Kelly in the October issue of CHRISTIAN EDUCATION was printed in full in the October number of *Religious Education*.

The Survey has also asked for an article upon a closely allied topic.

The recent "Education Number" of the *Epworth Herald* contained an article on the "Offer of the Christian College—To-day" by Miss M. T. Boardman of the Council staff.

China is not a stupid nation. Far from it. Paradoxical as it sounds, she is a land of scholars. Her people love learning. I have seen her old men as well as her youths in the great interior cities carefully pick up newspapers from the streets rather than tread on the characters printed thereon. Yet the great mass of people, the peasants and workers, have been so busy trying to keep their rice bowls filled that they have had neither time, money, nor energy with which to get an education.

China has suddenly become articulate. She has grown vociferous in recent years. She has developed a national consciousness. She has been stabbed awake by her students from within and by the activities of foreign powers from without.—*Frank B. Lenz*.

Program of the Presbyterian Board, U. S. A.

The Presbyterian educational program includes the promotion of Sunday schools, daily vacation Bible schools, week day schools of religion, work for boys and girls and young men and young women, work through the young people's societies and conferences, workers' conferences, teacher training and missionary education classes, recruiting for the ministry and mission boards, the organization of men's work, development of Presbyterian colleges and universities, development of religious work in state and other universities, department of student aid, department of publication, and the organization of a series of synodical units in which all the educational interests of the church can be unified in support of this educational program.

To these units are invited synodical and Presbyterian chairmen, presidents and faculty members of colleges, theological seminaries, training schools and secondary schools, directors and trustees of all institutions, university pastors, directors of religious education, and patrons of education.